

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. 11. 7.

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SALVATION.

A DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder Brownson. Good morning, sir. Would it be agreeable to you to read a tract?

Mr. Whitby. O yes! thank you, sir. I take in many tracts, and read through most of them. What tracts do you distribute?

Elder B. They are upon the principles taught by the Church of Jesus Christ of Latter-day Saints.

Mr. W. The Latter-day Saints! Well, I cannot say that I exactly understand what their religion is. It is true, I hear a great deal about them, yet many things that I hear of them are so contradictory that I find it impossible to believe all. But if one fourth part of what is told me, is true, I must say that I cannot entertain a very high opinion of your religion. However, I think that every person ought to be at liberty to enjoy his own opinion, and I deem it especially wrong to condemn any party unheard. I make no profession of religion myself. My wife's sister, and her husband, are very staunch Wesleyans, and they tell me some extraordinary things of your people. But I always take a certain discount off what one religious person says of another's religion. Consequently I cannot believe all that Mrs. Whitby's sister and her husband tell me of your religion. And I think they are a little bigoted, for they sometimes say hard things of the Baptist and Church people, as well as of your people. But I have long wished to meet with one of the Latter-day Saint preach-

ers, so that I might hear their own story, and I shall really consider it a favour if you will be pleased to give me a brief outline of your belief, that I may not judge your people wrongfully. I have a few leisure minutes just now.

Elder B. I shall only be happy to impart to you any information that may be beneficial to you, concerning our principles. I am aware that much misunderstanding prevails respecting the Latter-day Saints, and it is ever a pleasure to me to dispel that misunderstanding, and enlighten those who are willing to learn.

Mr. W. Thank you. But we won't stand at the door. Would you walk in and sit down?

Elder B. I will, with pleasure.

Mr. W. Allow me to put your hat away.

Elder B. Thank you.

Mr. W. [To his daughter.] Mary, hand the gentleman a chair, and hang his hat up in the passage. [To Elder B.] Now, sir, if you will be good enough to enlighten my mind concerning your principles, I will listen attentively, and, whether I approve of them or not, I shall certainly consider myself under obligations to you.

Elder B. I will gladly comply with your request.

Mr. W. But you will not consider me wearisome if I interrupt you, in the course of your relation, with an occasional question or remark, which I may be prompted to offer for my own satisfaction?

Elder B. Don't name it, sir. It will be pleasing to me to answer your questions, to the best of the ability that God may give me, or to listen to any remark which you may feel disposed to make. But to proceed. I will give you a brief view of the first principles of the doctrine of Jesus Christ, and will refer you to a few passages of Scripture in support of them.

Mr. W. Thank you. I am sure I shall be much gratified.

Elder B. In the first place, we believe that there is a God in the heavens, who is the Creator and Preserver of this world and of men. God, having the right, has, in times past, manifested Himself to men, and revealed laws whereby they might be governed. Our first parents, Adam and Eve, who were created immortal—not subject to death, disobeyed the law of God. Death, and all the evils that induce it, were the penalty to which Adam, and Eve, and all their posterity were then subjected. And men cannot, of themselves, overcome this penalty, and obtain immortality.—Gen. i., ii., iii. Rom. v. 12. 1 Cor. xv. 21, 22. But God did not leave men to perish without hope. He sent His Son Jesus Christ into the world, to take human nature upon him, and to satisfy the broken law by being put to death, thereby delivering men from the power of death.—John iii. 16. Rom. v. 8. 1 John iv. 9. As all men, through Adam's sin, without any agency of their own, were subjected to death, so will all men be redeemed therefrom, and placed before the throne of God, free from any condemnation for Adam's sin, for Christ's atonement extends so far to men, unconditionally on their part, because they had no hand in Adam's sin.—1 Cor. xv. 22. But although men are thus, without conditions on their part, made free from the effects of Adam's sin, yet, as every man must, after this, answer for the deeds done in his body (Matt. xvi. 27. 2 Cor. v. 10. Rev. xx. 13), and as every man, in some thing or other, disobeys the law of God, it naturally follows that every man will need an atonement for his individual sins, as well as one from the sin of Adam. And in order that every man may escape the penalty for his individual sins, certain conditions must be complied with. I said that all men would be redeemed, unconditionally on their part, from the penalty of Adam's sin. I have referred you to

a passage or two of Scripture upon the subject. I will refer you to another, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Thus, you see, a man answers for his own sins only.

Mr. W. Just so. That seems reasonable.

Elder B. Now I will lay before you the conditions. But first, I will remark, that God has but one method of saving men. The scheme of salvation is an unchangeable scheme, both as respects the atonement of Christ, and the conditions required of men. Jesus Christ is the only name under heaven whereby men can be saved.—Acts iv. 12. 1 Tim. ii. 5. And although many men have preached divers kinds of contradictory doctrines, and have professed that they were all the doctrines of Christ, yet it is a fact that God does not send men to contradict each other. You cannot find, in the whole Bible, an instance of God's sending His servants to preach conflicting doctrines to a people, for that would conduce to endless discord, confusion, and strife, and it is written that "God is not the author of confusion, but of peace."—1 Cor. xiv. 33. And Paul the Apostle said that he or an angel from heaven, if found preaching any other Gospel than what he and his brethren had preached, should be accursed.—Gal. i. 9, 10. Depend upon it, sir, that two preachers or two religious societies, who hold forth contrary doctrines, cannot both, in their teachings, be recognized of God. These inconsistencies cause many men to reject the Bible, and turn infidels.

Mr. W. Why that's just my argument: I say nothing against the Bible. I find no fault with that. But this is what puzzles me—how it is that two preachers, both believing one book, one revelation from God, one code of laws, should preach contradictory doctrines, and form two religious societies, always opposing and differing from each other! I cannot fathom the matter. There are Mrs. Whitty's sister, and her husband, Wesleyans, as I told you, and his brother is a Baptist—all very strong in their faith. We have them all here together occasionally, and we get up quite lively discussions. Mrs. Whitty's husband and his brother cannot agree at all with each other upon religious topics, especially baptism, and

then I disagree with them both, and tell them that I am very well assured that either one or both of them are wrong, and, consequently, I cannot join either's society until a satisfactory decision is come to. I assure you we have matters rather warm at times. We all wax quite earnest.

Elder B. I have not the least doubt of it. Nothing is plainer than that God is not the author of both their systems of religion. But, as I was saying, the plan of salvation is unchangeable. So if we can find out what it was in the time of Jesus and the Apostles, we can decide what it is now.

Mr. W. True.

Elder B. I have shown, by the Scriptures, the doctrine of the atonement of Christ, and that certain conditions are required of every man to ensure the benefits of that atonement for his individual sins. I will now speak of the conditions. The first condition required of men is to believe that there is a God, and that they have done things that are displeasing in His sight, and that Jesus Christ has provided a way of escape through his atonement. I question whether any person exists who does not, at heart, believe that there is a God. And it appears to me that all men must acknowledge that they have, in their life time, done things that have not been right. But a faith in Christ's atonement is the result of a teachable spirit's hearing a message from God, to that effect. Now faith is required of all men, for "without faith it is impossible to please God."—Heb. xi. 6. And Jesus says—"He that believeth not shall be damned."—Mark xvi. 16. Some preachers say that faith is all that is necessary to salvation. But this is incorrect, for the Apostle says, that faith without works is dead, being alone.—James ii. If faith had been sufficient for salvation, Jesus Christ would never have made any other conditions known. The devils believe and tremble, but we are not informed that they will be saved. Faith is only valued by the works it leads to. Without works we have no evidence that a man has faith.

Mr. W. I see that clearly.

Elder B. The next condition required is repentance. As all men have sinned, all men are required to repent of their sins. Says Jesus—"Except ye repent, ye shall all likewise perish."—Luke xiii. 3. See also Luke xxiv. 47. Acts xvii. 30.

Now to repent, is not to mourn, and grieve, and hang down one's head like a bulrush, but to forsake every thing that is evil, and to make a firm resolution, like a man, to follow those things no more. In short, to repent is to cease to do evil, and resolve to do well. This is what is required of all men.

Mr. W. That appears right enough.

Elder B. The third condition required is for men to be baptized in water, for the remission of their sins. This is a condition quite as important as any other, yet it is one which is little thought of by many persons, and much misunderstood by others.

Mr. W. That is a subject upon which I have thought much, when I have heard my friends argue the matter.

Elder B. It is a subject concerning which much diversity of opinion prevails amongst the religious world. Some persons believe baptism to be altogether unnecessary, and they sing—

"Were I baptized a thousand times,
It would be all in vain."

Others believe baptism to be an ordinance that can be attended to, or dispensed with, at the discretion of the believer. Now we do not agree with either of these kinds of persons. We believe that baptism is one of the essential conditions of salvation. We deem it absolutely necessary that all persons who believe and repent, should also be baptized. If we consider what baptism is for, we shall see at once its necessity. Baptism is for the remission of sins.

Mr. W. But does not Jesus say that his blood was to be shed for the remission of sins? And does not St. John say, that the blood of Jesus Christ cleanseth us from all sin?

Elder B. If you read the preceding part of the verse in which the last passage you have quoted occurs, you will find these words—"But if we walk in the light." Now to walk in the light, is to walk in obedience to the law of God, and, as baptism is a part of the law of God, we must attend to that ordinance, or the blood of Jesus Christ will not cleanse us from *all* sin. As to the other passage, I said previously, that the atonement of Jesus Christ extended to the sins of all the human family, but to individual sins on conditions only. Three conditions I have named. The full benefit of the atoning

blood of Jesus Christ cannot be claimed, by any man, for his individual sins, until he is baptized. Baptism is nothing of itself, and cannot wash away our sins. But God has ordained that the blood of Christ for the remission of individual sins shall be available to no man till he has been baptized. No man is entitled to a pardon for his sins, until he obey that ordinance. So far, baptism is for the remission of sins; not the putting away of the filth of the flesh, but the answer—the return, of a good conscience towards God.

Mr. W. I think I understand you. In the winter, coals are given away to the poor of this town. The gift is free to the poor, but every one who receives it must produce a ticket signed by one of the committee. Without the ticket, the coals cannot be had. Baptism is of similar importance to salvation as the ticket is to the coal, I suppose.

Elder B. Yes. Naaman, the Syrian general, to cure his leprosy, was told to wash seven times in the river Jordan. The gift of cure was free to Naaman, but he could not have realized it, independent of the seven washings. The mere washings would have availed nothing, but in their being the ordinance of the Lord consisted their efficacy. So with baptism for the remission of sins. That baptism is for the remission of sins, see Mark i. 4. Luke iii. 3. Acts ii. 38., xxii. 16. 1 Peter iii. 21. By this you will see that baptism is anything but non-essential to salvation.

Mr. W. Why, yes, I do.

Elder B. That baptism is an essential part of the righteous law of God is evident from the answer of Jesus, when John demurred to baptizing him—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."—Matt. iii. 15. Jesus also says that baptism is a part of the counsel of God to men—"And all the people that heard him [John], and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke vii. 29, 30. Baptism may also be considered the door of the kingdom of God, or the law that adopts us into the family of God. Immediately that Jesus was baptized, the heavens opened over him, and God owned His son. Jesus says, "He that entereth not by the door into the sheepfold, but climbeth

up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth."—John x. 1—3. The sheepfold was the kingdom of God, the door was baptism, the porter was John. Upon those who attempt to enter any other way, will rest the imputation of dishonesty.

Mr. W. Not a very desirable imputation, certainly.

Elder B. No. But you will see, by the illustration, the necessity of baptism.

Mr. W. I must confess I do.

Elder B. Baptism does not mean infant sprinkling or pouring. The true mode of baptism is by immersion.

Mr. W. That is my opinion of the matter. When my friends have been discussing the subject, it has always appeared to me that immersion was the proper form of baptism.

Elder B. True. This is plainly evident from the Scriptures. John the Baptist baptized in the river Jordan. If sprinkling or pouring were the mode, there would have been no necessity for his going into the river. It is true, I have seen representations of Jesus and John standing in the water, while John poured the water upon Jesus, but such a representation carries improbability upon its very face. If pouring would do, why go into the water? And we know that Jesus did go into the water, for he "went up straightway out of the water," after he was baptized, says the Evangelist.—Matt. iii. 16. And the multitudes who went to John "were baptized of him in Jordan."—Matt. iii. 6. Again, John baptized at Ænon, near to Salim, because there "was much water there."—John iii. 23. Of what advantage would much water have been, if sprinkling or pouring were the mode? A bucketful of water would sprinkle a thousand people. A very insignificant brook would suffice to baptize a nation, if pouring were the mode. If either of these were the mode, there was no necessity to choose a place of "much water." Unless immersion were the mode, we cannot see any sense in John's baptizing at Ænon because of the abundance of water there.

Mr. W. Certainly not. But Mrs. Whitby's husband, that is, Mr. Clarke, stands much upon this point—that it is declared that John baptized with water.

Elder B. I am aware that it is so

written. And I am sure that I never entertained the idea that any one could administer baptism for the remission of sins, *without* water. John is spoken of as baptizing with water, distinguishing his baptism from the baptism of the Holy Ghost and of fire, which Jesus was to introduce.

Mr. W. I understand.

Elder B. Philip and the eunuch both went down into the water.—Acts viii. 38. Jesus likens baptism to a birth.—John iii. 5. Now a birth argues a concealment, which immersion certainly is. St. Paul says we are *buried* with Christ by baptism, "that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 4. This is plain enough. But he goes on to say, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What could be a more beautiful illustration of baptism by immersion than is here presented! Immersion is a burial. Immersion is a planting in the likeness of Christ's death. Sprinkling or pouring answer neither one figure nor the other. If we are buried with Christ by baptism, we thenceforth walk in newness of life. If we are planted in the likeness of Christ's death, it is an earnest of our being one day fashioned in the likeness of his resurrection.

Mr. W. That is certainly a striking and appropriate figure. Your ideas agree with mine very much.

Elder B. Having settled the mode of baptism, I will now say a little on the candidates for that ordinance. Baptism being for the remission of sins, and no one, who is not old enough to discern right from wrong, being accounted a sinner in the sight of God, you will perceive that baptism is only necessary for those who have arrived at years of accountability, and faith and repentance invariably

precede baptism. If you search the Bible through, you will find that the people were always taught before they were baptized. John taught the people to bring forth fruits meet for repentance, before baptism. Jesus commanded his disciples to go and teach all nations, and then baptize them. The Apostles ever taught the people to believe and repent, before they were baptized. Little children, being incapable of understanding the law of God, are not deemed responsible for non-observance of it, and, consequently, are not required to believe, repent, or be baptized. Not being subject to the law, little children are wholly subjects of the free grace of Jesus Christ, and his atoning blood redeems them without any conditions on their part. It is solemn mockery before God, to baptize little children, or to preach that they will not be saved without baptism. When they can readily distinguish between right and wrong, then commences their responsibility.

Mr. W. I perfectly agree with what you say. But Mr. Clarke holds that baptism is in lieu of circumcision, and we know that Abraham and his seed were commanded to observe circumcision when the child was eight days old.

Elder B. Circumcision and baptism are two different ordinances, and have no relation to each other. Circumcision was a sign of the covenant which God made with Abraham and his seed. Baptism is for the remission of individual sins. Circumcision could only be performed on one sex. Baptism is binding on both. Circumcision was preceded by no teaching. Baptism is invariably preceded by faith and repentance. Both circumcision and baptism were observed by the children of Israel under Moses.—1 Cor. x. 2. So you see that circumcision and baptism are two distinct ordinances, widely differing in their nature and application.

Mr. W. I see they are.

(To be concluded in our next.)

OBEDIENCE.

• BY ELDER JOHN HYDE, JUN.

Obedience is a subject that cannot too much occupy the attention of man, although, generally speaking, the world are inclined to treat it with neglect. Obe-

dience, in the world, is rather impulsive than conscientious. Men do not do right for the love of right, and hate evil for its own hideousness, but the fear of pu-

nishment, rather than affection for rectitude, holds many from transgression. This is a fact that our every day experience will prove to be true. From the earliest infancy to the most decrepit old age, the vast majority of men are deterred from the commission of sin, by fear of the punishment that will ensue. Childhood dreads to disobey its parent because of that parent's frown. Youth fears the ridicule and contempt of the world. Manhood remembers there is a future punishment, and pauses. From the cradle to the grave, the terrors of the future, rather than the love of virtue, have produced obedience. The laws of nature, codes of penalties, and the rules of society are formed on this principle.

Obedience denotes the existence of a law, a law implies the existence of a law-giver. Who has a right to enunciate laws for the government of man? is a question both interesting and important. It is an incontrovertible fact, that where no right to exact obedience is acknowledged, and where no power to enforce it exists, all must be approaching anarchy and confusion. While man has passions, the gratification of which would injure his fellow-man, and has not sufficient love for himself or for humanity to restrain his passions, then laws are necessary to restrict and intimidate him. If man desires to obtain certain blessings or rewards, these blessings are only to be obtained by obedience to certain laws. Politically, man is bound to obey the laws of his country for the benefit of his compatriots; religiously, he is obliged to conform to certain rules for his individual advantage. On disobedience to those political laws, the penalty will be inflicted; on disobedience to those religious laws, the punishment will ensue. Men say, that to transgress a human law would be folly, because of its effects in this life; then to transgress a divine law is far greater folly, because of its effects in eternity.

Who has authority to enunciate laws? is a question, to which the world, from the foundation of society, to this age, have endeavoured to frame a reply. To have laws, there must be lawgivers; for those laws to have influence, there must be penalties; for those penalties to be inflicted, there must be authorities. The Patriarch in the desert, like Abraham, was one of the most anciently established authorities; his family, and his flocks around him,

swaying an influence without control or appeal; at one time deserting Hagar in the desert, at another, arming his males to pursue the kings, or at another time circumcising them. The shepherd kings of the east followed, who having united several tribes, or families, governed the whole. Such was Melchisedec, king of Salem, High Priest of God. Further on, we see several kings leaguening together for mutual support; or their subjects revolting against them, and creating republics, similar to the republics of Greece; or one mighty spirit, such as Alexander of Macedon, subjugating the whole, and erecting an empire. From the patriarchal form of government to the monarchical, from the monarchical to the republican, from the republican to the despotie, men have essayed to discover a reply to the question, who has authority to enunciate laws? From the family council in the tent of the Patriarch, to the assembled synod in the halls of the republics, have proceeded statutes, and from the palaces of despotism imperative mandates—however, it is not my intention to inquire into political authority, ancient or modern, but into the necessity of obedience to the commandments of God.

No reasoning mind will dispute the authority of God to give laws for the government of man. The Creator of the world by His limitless intelligence, omnipotent power, and infinite mercy, is entitled to command, and man is bound to obey. It is according to all principles of philosophy, that the *wise* can direct the *ignorant*. The wisdom of God is everywhere demonstrated—in every atom of dust, in every blade of grass, in every ray of light, and in every particle of vapour. The gentle dew-drop empearling the flower, or the mighty ocean engulfing the island; the animalcule discovered only by the microscope, or the giant megatherium; the rolling pebble, or revolving world, all proclaim the unutterable majesty and infinite wisdom of their Creator. By His wisdom He is able to govern, by His power He is able to sustain. Would not disobedience to so great a Being be the acme of impotent folly?

Many of the anticipations for the future are to be obtained from the history of the past. Let us examine history, and try to find what have been the effects of disobedience. At its birth, the world rolled from the hands of its Creator, team-

ing with beauty, and abounding with the principle of life, unblemished by one stain, unmarred by one defect. Infinite wisdom regarded the creations of omnipotent power and pronounced them "very good." Man was installed upon this globe. The symmetry of his person, the adaptation and fitness of its parts, the loveliness and grandeur of its proportions were great and glorious. Created in the image of God, formed and fashioned after the likeness of His lofty model, the companion of angels, receiving instructions from the high intelligences of heaven, who had obtained their knowledge in the councils of eternity, visited by, and conversing with, Jesus Christ, Adam stood noble and pure upon this once fair earth.

He sinned, he disobeyed the one law, and fell. And what a fall! from security to slavery! from bliss to misery! from life to death! The dark veil of obscurity was dropped between God and man; the world, rolling so gloriously near the source of all light, was hurled back into the abyss of darkness; man was ejected from Eden, and the garden of God was taken from the earth; the sea burst its barriers, and commenced to form channels, continents, and isles; the brute creation forgot their love and union, and began to war on each other. Such were the first effects of disobedience on the earth.

Where God has had a Church upon the earth, or has sent inspired Prophets to proclaim messages to man, He has ever inflicted judgments the most summary and complete on those who refused to obey. In the days of Noah, the world had waxed unclean and abominable, all flesh had corrupted its ways. Enoch had preached, and endeavoured to establish Zion on the earth, but the earth was too foul for the purity of his principles, and he was translated with his band of noble and unyielding spirits. God gave Noah a revelation to proclaim the destruction of the wicked. He accomplished his mission amid the scorn and contempt of a contented world. They rejected Noah! where are now the millions that once peopled the earth? Destroyed, and even the foundations of the globe have been broken up, and we are forced to sink into the seekings of geology to find a buried remnant of a passed world. The principle of death has entered yet more largely into the elements of the earth, and man, who used to number his centuries, now withers at three score

years and ten, a victim of disobedience!

At a period still posterior in the history of man, we can discover a manifest example of the effects of disobedience. Lot inhabited Sodom, the Sodomites had become filthy and abominable, the Lord declared vengeance against them. Warned by angels, Lot advertised his neighbors of their danger. They rejected Lot! Now where is Sodom? Where the theatre for scenes so horrible, the stage for a judgment so just? Destroyed by fire from heaven, and, as if earth herself was moved in anger against crimes so monstrous and foul, she has opened her bosom, engulfed the calcined remnants of those cities, and shed a dark and noisome tear upon the spot they occupied, for over their entombed ruins the Dead Sea now spreads her sluggish waters, as though the ground cursed by sins so execrable should never again be the abode of man.

The children of Israel were driven by famine into Egypt. After centuries had rolled away, the Egyptians began to oppress and enslave them. God raised up a deliverer in Moses. The Egyptians despised and rejected him. By signs and by wonders were demonstrated the consequences of disobedience—the fire of pestilence was kindled, and plagues raged among the rebellious; armed with full authority for the execution of his dread mission, the destroying angel went forth; a wail ascended to God, that at the same time was the dirge of their dead, the song of Israel's triumph, and the thundering testimony of the fearful effects of prolonged rebellion.

The Israelites departed, but still pursued by their relentless persecutors, guided by a pillar of fire by night, and shielded by a pillar of cloud by day, they crossed the Red Sea, and saw there the salvation of God, and the destruction of their enemies. The sea closed upon them, and the rushing of its released waters was the requiem of the fading power of Egypt. What is Egypt to-day? Where is the famous splendour of the once magnificent Thebes? Where the rich luxury of the once grand Memphis? They have passed away, and with them almost all of Egypt's glory!

There is one thing remarkable in the history of the Jews—every nation fell, that rose against them. Where now are Babylon, Nineveh, and Rome? Fallen, to rise no more. We should ever reflect

that these are the effects of disobedience to the commands of God, and of persecution of His chosen people. Dynasties have been established and subverted, tyrants have sprung forth to tread the iron heel of despotism on a subjugated world, glorious spirits beaming with intelligence, have tabernacled among men, shedding a halo of light on surrounding darkness, but neither the prowess of the one, nor the wisdom of the others, could save their feeble systems that rose to fall, and were born to die.

From this brief examination of history, we learn the necessity of obedience to the commandments of God. If we wish a system to stand, its foundation must be true. Those systems whose principles were most true, have survived the longest. We also learn that every nation which oppressed or persecuted the people of God was blotted out from the page of human existence, and also those who refused the message which that people brought.

We are told that in the last days, God would establish a *kingdom* that should never be subdued, but stand for ever. When that kingdom is established it will be incumbent on all men to receive it. To establish the Kingdom of God, in the days of Noah, it was necessary to *give revelations*, and inspire a *Prophet*. And Jesus declares that "as it was in the days of Noah, so shall it be in the coming of the Son of man." In the days of Noah, men were warned by Prophets, the obedient were saved, and the rebellious destroyed, so shall it be in the days of the coming of the Son of man. If obedience was necessary then, it is also requisite now. If disobedience was visited by judgments so summary and complete then, it will be visited with equally summary and complete judgments now. Jesus Christ also predicted that as it was in the days of Lot, so it should be in the days of his second coming. The Lord sent angels to warn Lot, who had just sufficient time to escape from the judgments by which the rebellious Sodomites were destroyed, so will it be in the dispensation of the fulness of times. Prophets like Noah will be raised up, angels like the visitors of Lot will be sent, the obedient will be saved, but the warning will find its terrible accomplishment in the ruin and despair of the rebellious and disobedient.

What! demand the world, will you contend against the nations? We have

nothing to do with governments, our motto is love, and our weapon is truth. The antediluvians were destroyed, yet Noah and his seven companions were shut in the ark. Sodom and Gomorrah were consumed while Lot was a fugitive. The Red Sea engulfed the Egyptians, while the children of Israel only beheld it. Babylon has passed away like a dream, the Jews were mourning in captivity, and the Mede and Persian were their deliverers. The Roman empire was destroyed, and the Jews were dispersed and broken, Alaric, Sicambre, and hordes of northmen were their avengers. The Lord has used the nations as a scourge for each other. The Prophet of the last days has been killed, the blood of his brethren have been shed. Was there deliverance for the Jews in the dispensation of justice, and shall there not be succour for the Saints in the dispensations of justice and mercy combined? Verily yes!

But if obedience be so necessary, the world must hear and have the opportunity to obey! This Gospel of the kingdom, said Jesus, shall be preached to all the world for a witness. The Apostles and Seventies of this Church, will accomplish this prediction. Regardless of trials and suffering, they will mingle with every nation and people, and preach true liberty and proclaim salvation to the oppressed sons of the earth. The king on his throne, the president in the senate, the rich in their mansions, or the poor in their hovels, all will hear and all have the opportunity to obey. The furthest corner of the globe will not be too remote, the deepest valley will not be too profound, for the Elders of this Church in the exercise of their boundless charity.

Already the progress of the principles of truth has commenced to astonish the world. Born as of yesterday, they have gone to half the earth, been proclaimed in America, the British Isles, France, Sweden, Denmark, Italy, Switzerland, Germany, and the Isles of the Pacific, &c. Already the Book of Mormon is translated into English, French, Italian, Danish, German, and Welch languages.

To conclude, from these few rambling remarks we learn that not only Scripture, but history also manifests the necessity of obedience, and the impotent folly of rebellion; that God, by His position of Creator, has the right to govern us, and make laws; that His wisdom is infinite and His power

incircumscribed; that wherever God has had a Church upon the earth, it was necessary to obey the inspired Priesthood presiding in that Church; that God has ever punished disobedience with judgments, summary and complete. The natural conclusion of all this is, that as God has now a Church on the earth, it is presumption and madness to neglect, danger and peril to rebel! Already we hear of the judgments of God, harbingers of His advancing

kingdom, making their presence known and felt. The greatest nations and mightiest empires have fallen, fallen in their presumption and pride. Already we hear in this age also of subverted thrones, extinguished dynasties, crushed altars, proscribed princes, and expatriated nobles, terror has commenced its work. The only hope is in obedience to the commands of God, the only deliverance is in His kingdom. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 17, 1853.

SIGNS OF THE TIMES.—That the Almighty is working among the nations, is abundantly evidenced by the dark and gloomy clouds which hang over them—wars and rumours of wars, and pestilence in divers places. The horizon of Europe is far from clear. In the Caucasus, and in Central and South America, strife seems as though it were acclimated, for it cannot be put out of existence. The war in the "Celestial Empire" threatens to work a greater change in those distant regions than the most sanguine progressionists could have anticipated, opening the heart of the nation for the introduction of Gospel truths. In Calcutta, Copenhagen, St. Petersburg, and many northern parts, the Destroyer is numbering his victims by cholera, whilst at New York the papers talk of "a week of fire," during which upwards of 200 persons succumbed to the scorching rays of the king of day. The poorer portions of New Orleans appear to be one vast charnel-house—from 200 to 250 persons being daily cut down by the yellow fever, and the dead accumulating in such quantities that the sextons were unable to bury them, and they were piled up in heaps and burnt, as a speedier kind of funeral obsequies. We hear also that the sextons seized this opportunity to strike for wages. And this is occurring at the season when only half the inhabitants of the city reside within its borders, the other half annually retiring in the summer to cooler and more healthy portions of the country! Business is, consequently, nearly at a stand in that city, sad and solemn look most of the inhabitants, whilst sports, and theatres, and operas, and pleasure parties, are almost considered sacrilegious. Spirit-rappings, table-turnings, and other wonderful spiritual manifestations also show that the Lord is letting loose "strong delusions," that those who love not the truth may be condemned. Surely there is a God in the heavens, who is bringing to pass the predictions of His servants.

DESERET NEWS.—Having been made an Agent for the *Deseret News*, we are now able to supply Subscribers with copies from No. 14, Vol. III., which have already come to hand. All persons wishing to become subscribers will please forward their names and addresses to our Office. Terms, £1 3s. 0d., per annum, payable in advance.

The Paper is published semi-monthly, at Great Salt Lake City, and usually arrives here about the first of every month, and will be despatched to Subscribers through the Agents of their respective Conferences, in the first succeeding *Star* parcel, unless Subscribers wish it sent by post, in which case it will be 1d., per copy extra.

All Presidents of Foreign missions are expected to become Agents, and we copy, from the *News*, the following paragraph respecting payment—"All foreign Agents

will find a safe deposit of their Subscribers' funds for the *Deseret News*, at *Millennial Star* Office, 15, Wilton-street, Liverpool, England."

Remittances from foreign countries to be made by Bill of Exchange on Liverpool or London, payable to SAMUEL W. RICHARDS.

FOREIGN INTELLIGENCE—*Hindustan*.—We have been favoured with the perusal of a letter, dated Dughai, Himmaleh Mountains, April 25, from Elder William Willes, from which we give a few particulars. He had baptized Mr. Edward Jones, a British soldier, spoken of in former letters. The colonel of the regiment had invited Elder Willes to leave the station at Dughai, as disaffection might arise among the soldiery, through Gospel truths. Elder Willes was about to remove to Simla.

DEPARTURE FOR DENMARK.—By letter from Elder John Van Cott, dated Hull, August 31st, we learn that he and Elders P. O. Hanson and H. P. Jensen were to embark on the 1st of September for Hamburg, on their way to Copenhagen.

THE CHELTENHAM "ECCE HOMO."

(Extract from the *Family Herald*, Sept. 3rd.)

Within the last few weeks, however, a little mysterious drama has been enacted at Cheltenham, which equals anything which alchemy, sorcery, magic, mesmerism, biology, spirit-rapping, or table-moving has yet recorded. Whether all which we have heard of it be true or not, is of no consequence—the result is the same in whatever manner produced. The subject, so far as the public performance was concerned, occupied four columns of the *Cheltenham Free Press* of the 30th of July last, but the writer was probably unacquainted with its private history. A young mesmerist in London, after putting others to sleep with the force of his will and the waving of his hand, succeeded at last in mesmerising himself. In this condition he said he was visited by the spirit Phreno, who is the masculine half of Phreno-logy—the feminine belongs to another person. Under the influence of this spirit, he acted a most dictatorial part, and stamped and commanded like a Russian monarch. Two American citizens resident in London, one of them a merchant of large fortune, and the other an M.D., a spirit-medium and table-mover, and a citizeness, the wife of the latter, took him under their protection. In a few days he gained a most extraordinary influence over them, so that his word became a law; and now they call him "Lord and master!" They all declare that they have seen the young man clothed in light like the sun, and too luminous even to

look upon! They have seen him also surrounded with stars as brilliant as those in the heavens! They have seen him holding seven stars in his hand; and one of them being requested to touch one of these stars with his finger, it suddenly changed into an eye as he attempted to do so! They have also seen a detached spirit-hand come and seal him on the forehead! It has done the same on their own foreheads! Moreover, he has revealed the secrets of their lives and thoughts; and, to use the language of one of them, "He has told them all things that ever they did"—an amplification which will admit of enormous paring to reduce it into swallowable size; but whatever amount of truth the amplification contains, this much is certain, that an extraordinary impression has been made on the minds of these American citizens by this English youth, the son of a coachmaker in Marylebone; and they now almost, if not entirely, worship him.

About two months ago they were all ordered to go to Cheltenham, where they took a house in Grosvenor Street, a respectable house with a balcony in front. There they were engaged in writing communications from the youth's mouth, which communications were destined to form a new Bible, for, in their eyes the youth is none other than the Jewish Messiah. Their names were also changed, and the young man himself took the name of "Ecce Homo," and had his letters so

addressed. New and splendid dresses—a white linen robe, with scarlet girdle and cross, a crimson mantle, and purple cap, were ordered for the chieftain. These were made, and no sooner made than orders were given to the American citizens to return to London. They did so, and left the youth alone; and he immediately appeared in the balcony in his gorgeous apparel, and collected a congregation of 2,000 persons in the street. He addressed them fluently in wild and strange language, said he would destroy England with fire, split Ireland in two, and take those who would believe in him to a better land in ships. He promised to father all the children, to brother all the men, to protect and enrich all the women, and give the girls what they want—magnificent dresses and no work. The consequence of all this excitement was a breach of the peace, during which he incited the mob to resist the police, and threatened to shoot or strike with death by divine judgment the first who approached. He was overpowered, and taken to the police court in his rich canonicals, and committed, for want of bail, for six months to North Leach prison. In ten days, however, they let him out, without bail, upon the representation of one of the Americans, who are not only not disconcerted at what has taken place, but even strengthened in their faith of his extraordinary pretensions.

This is the youth who painted the miraculous portrait, the eyes rolling, and the hair waving as if it were alive. It was sent to London to be exhibited privately. We went to see it, but were too late; for the tradesman, a very intelligent man, with an extensive business, who had undertaken to show it, found it a bone of contention in his house, and was glad to get rid of it. But he told us that the reports were greatly exaggerated; though his maid-servant, who had been much mesmerised, and was very susceptible, burst into tears when she looked at it; and others, when they strained their eyes about a quarter of an hour, found that a light began to arise around the picture, and the picture itself disappeared, but again appeared, so soon as the eye recovered itself.

It is one of the peculiarities of biology that the operator makes the patient see whatever he wants him to see, taste what he wants him to taste, and hear what he

wants him to hear. He can make him forget his own name, and believe himself another person; so they say. Dr. Daxling, for instance, made one patient believe himself to be Father Mathew, and, in that capacity, address an audience on temperance. We have seen a white man persuaded that he was a nigger, and, under that persuasion, sing and dance "Jim Crow," though, when he recovered, he assured us privately that he had never done such a thing before. The most ridiculous and incredible things are done by this biology, quite equal in mystery to this Ecce Homo's doings, though not so assumptive. Whether the young man, in addition to his original mesmeric skill, has acquired the still more occult and mystic art of biologising, we cannot tell; but, to all intents and purposes, for the present, the three American citizens are biologised, and firmly impressed with a belief that this young man is "almighty and omniscient," for they have positively used these very words in their description of the power which he possesses.

But the story of this youth would not be complete without its female counterpart, the Lady of the latter end of phrenology, i.e. the Word. A young woman of his age, in London, and partially acquainted with him, regards herself as having the latter end of Phrenology. For some weeks past she has been sent, as she says, by her spirit, to the Lord Mayor and the clergy of the city, and even ordered into the streets, to denounce the evils of Smithfield Market, cruelty to cattle, neglect of the poor, and Sabbath-breaking; and, finally, to foretell the destruction of London city before the end of this year. At last such an extraordinary excitement took place in her, that she continued speaking day and night, taking little food and no sleep; her tongue went incessantly, saying rude and impertinent, strange, and often beautiful things, and praying the most eccentric prayers, such as this—"That men might have sweet sleep, and that the snoring pigs might be taken out of them;" and "that men and women might all be made beautiful, with bright eyes, and curly hair, and rosy cheeks, and bodies not too fat nor too lean, but clean and pure, so that they might never feel disgust of one another." The excitement at last became so great that a medical man was sent for, and she was taken to Wandsworth Asylum in a strait waistcoat. She

I there at present. A captivity for Phrenology's head, and a waist-coat with skirts for its latter end ! *

* For the sake of giving all the sciences their due, it may here be remarked that the

young man had occasionally resided with a professional phrenologist before he was taken up by the Americans, and that he went direct from the phrenologist's to his present "location."

HISTORY OF JOSEPH SMITH.

(Continued from page 597.)

At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil ; also the Councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old ; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent

beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire ; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God ; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported

by his crutches, he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of colour, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counsellors, and the Bishop of Zion with his Counsellors, were present with us, and received their anointings under the hands of father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the Counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion.

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. Some of them saw the face of the Saviour, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each Quorum; and closed by singing, and invoking the benediction of

heaven, with uplifted hands; and retired between one and two o'clock in the morning.

Friday morning, 22nd. Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also.

After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

Brother Don C. Smith, was also anointed and blessed to preside over the High Priesthood.

President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half-an-hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about

two o'clock in the morning, and the Spirit and visions of God attended me through the night.

[See note H. Addenda, page 3.]

Saturday, 23rd. Attended at the school room as usual, and we came together filled with the spirit, as on the past evening, and did not feel like studying, but commenced conversing upon heavenly things, and the day we spent agreeably and profitably. Elder Alva Beeman had been tempted to doubt the things which we received on Saturday evening, and he made an humble confession, and asked forgiveness of the school, which was joyfully given, and he said he would try to resist Satan in future.

Sunday, 24th. Met the several Quorums in the room under the printing office, and after organizing and opening by prayer, called upon the High Council of Kirtland to proceed and confess their sins, as they might be directed by the Spirit, and they occupied the first part of the day, and confessed and exhorted as the Spirit led.

Afternoon, attended again, and saw the bread and wine administered to the Quorums and brethren who were present.

In the evening met the Presidency in the room over the printing room, and counselled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished.

Monday, 25th. Received a line from my scribe, informing me of his ill health, as follows—

Brother Joseph—My great desire to be in your company and in the assembly of the Saints, where God opens the heavens, and exhibits the treasures of eternity, is the only thing that has stimulated me, for a number of days past, to leave my house; for be assured, dear brother, my bodily affliction is severe. I have a violent cough, more especially at night, which deprives me of my appetite, and my strength fails, and writing has a particular tendency to injure my lungs, while I am under the influence of such a cough, I therefore with reluctance send your journal to you until my health improves.

Yours in haste,

WARREN PARRISH.

P.S.—Brother Joseph, pray for me, and ask the prayers of the class on my account also.

W. P.

Appointed Elder Sylvester Smith acting scribe for the time being, or till Elder Parrish shall recover his health. Spent the day at home receiving visitors.

Tuesday, 26th. Mr. Selxas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven A.M., and from two to three P.M. His introduction pleased me much. I think he will be a help to the class in learning Hebrew.

Wednesday, 27th. Attended school as usual, and other matters also which came before me.

(To be continued.)

VARIETIES.

THREE YOUTHFUL EMPERORS.—The Emperor of China is in his 22nd year, the Emperor of Austria is 23, and the Sultan of Persia 20.

NUNNERIES IN SPAIN.—A Madrid Journal states that the number of nunneries in Spain is 803, and the number of nuns in them 20,813.

BURNING THE DEAD AT NEW ORLEANS.—A private dispatch from New Orleans, states that the authorities being unable to bury all the dead last week, one hundred and twenty-five dead bodies were burned.—*New York Herald*, August 20.

THE CHOLERA.—Since the appearance of the cholera at Copenhagen, 6,937 cases were reported up to the 14th of August, 3,756 of which were fatal. Reports from St. Petersburg represent the disease raging there as presenting symptoms peculiar to cholera, blended with those characteristic of yellow fever.

THE heat at New York and neighbouring cities, during the week ending August 13th, was so excessive, that the thermometer ranged from 90 to 102 degrees in the shade. In New York and Brooklyn, upwards of two hundred persons died during the week, from the effects of the heat. Fifty or sixty were prostrated, but were not dead at the week's close.

THE Russian Government has prepared for another campaign against the tribes of the Caucasus. The operations were to commence in the latter part of August. A flotilla is armed in the sea of Azof, to support the movements of the army.

SIXTY-FIVE accidents, 176 deaths, and 333 persons injured, are the totals of railway casualties owing to official mismanagement, in the United States, from January to August 12th, the present year.

MORE BURNING AT THE STAKE.—In the latter part of July, two negroes decoyed a Dr. Fisk, living near Carthage, Illinois, from his house, pretending that a Mr. Dale's (to whom one of the negroes belonged) child was sick, and they had been sent to fetch Dr. Fisk. He had gone but a little way when one of the negroes knocked him on the head, with an axe, and killed him. The negroes then went to the house, one of them knocked Mrs. Fisk down with his fist, and after brutally accomplishing their desires on her, killed her with the same axe that killed her husband, choked the child to death, set fire to the house in two places, and left. The citizens of the surrounding country took the negroes out of the hands of the officers, and burned them at the stake. July 30th.

PAPAL STATISTICS IN FRANCE.—Clergy, 42,000; monasteries, 585; hospitals, &c., under the clergy, 939; nunnery boarding schools, 1,012; colonies of Sisters of Charity, 3,379; establishments of Brothers of Doctrine, 761; clerical colleges, 203; missionary establishments, 48.

VACCINATION.—By the new Act, parents and guardians of children born after the 1st of August, 1853, are to have such children vaccinated within three or four months after birth, and the children are to be taken for the inspection of the medical officer, on the 8th day after the operation, to ascertain the result of the same. A certificate is to be given of successful vaccination. In case a child should not be in a fit state for vaccination, the medical officer is to deliver a certificate to that effect, to be in force two months. The registrar of births and deaths in every sub-district must, on or within seven days after the registration of the birth of any child not already vaccinated, give a written notice in a prescribed form, to the father or mother, or guardian, that the child is to be vaccinated, and when it can be done. If the child should not be taken to be vaccinated, or it should not, on the 8th day after vaccination, be taken for medical inspection, the person having charge of the child will be subject to a penalty not exceeding 20s.

MY HOME IS IN ZION.

My home is in Zion—away in the West!
Appointed by God as a refuge and rest,
As a "sure covert place" for His people to flee,
Secure from the plagues, which the nations will see.

My home is in Zion, where plenty and peace,
With the faith of the Saints, will most surely increase;
Where the cattle, the olive, the fig-tree, and vine,
Will yield for our comfort milk, honey, and wine.

My home is in Zion, where all can be free,
Where the Saints of Jehovah united can be,
Where liberty, equity, justice, and right,
O'ershadow the people by morning and night.

My home is in Zion, where deep we can dive
In the well springs of knowledge, till all shall arrive,
Through the Priesthood, whence light and intelligence flow,
To the highest attainable standard below.

My home is in Zion, where union is seen,
Where the Saints unmolested together convene,
To learn of the future, the present, and past,
And on the pure love of Jehovah feast!